abrupt monster, enlightenment itself became violent and abrupt. Its danger has therefore become almost greater than its useful quality of liberation and illumination, which it introduced into the great revolutionary movement. Whoever grasps this will also know from what confusion it has to be extricated, from what impurities to be cleansed, in order that it may then by itself continue the work of enlightenment and also nip the revolution in the bud and nullify its effects.

222.

PASSION IN THE MIDDLE AGES.—The Middle Ages are the period of great passions. Neither antiquity nor our period possesses this widening of the soul. Never was the capacity of the soul greater or measured by larger standards. The physical, primeval sensuality of the barbarian races and the over-soulful, over-vigilant, over-brilliant eyes of Christian mystics, the most childish and youthful and the most over-ripe and world-weary, the savageness of the beast of prey and the effeminacy and excessive refinement of the late antique spirit—all these elements were then not seldom united in one and the same person. Thus, if a man was seized by a passion, the rapidity of the torrent must have been greater, the whirl more confused, the fall deeper than ever before.—We modern men may be content to feel that we have suffered a loss here.

223.

ROBBING AND SAVING.—All intellectual movements whereby the great may hope to rob and the